/67 cont./

Origin

212 The Chiriguano tribe has no written language, for which reason it is difficult to determine exactly its origin, the place from which it came, and the time the immigration took place. They admire our modern paper, which they call "Tunapire," skin of God, and they say that we are fortunate because by means of this we are able to make our thoughts and wishes known to friends and relatives at great distances. What then would they say if they had the faintest idea of the telegraph and the telephone and so many other modern inventions, such as that of flying through the air, in this twentieth century, which quite justly might be called: century of the globes?

793 They recount that "Aguara Tunpa," Fox-God, tried to destroy the work of the true God by killing all men. To achieve this end he made use of the "Iguasu," big water; he then opened the gates or shores of the seas and flooded the whole land; the waters of the earth's surface called those of the sky "Iporu," flood, and thus the human race perished. But before there took place the total destruction of the Chiriguano, to whom humanity was confined, a woman took her two children, a male and a female, put them in a "Choquáo," big gourd, left them to the mercy of the waters, and, when these went down, they found themselves in Paraguay, where they again multiplied (1).

1. The two children, after disembarking, did not perish from the cold, because the "Cururu," toad, took pity on them, bringing them fire in his mouth, for which reason the true Chiriguano never hunts this inoffensive animal.

173 I have said that they do not have writing, but, on the other hand, they do have a kind of oral tradition, "Miani," which is transmitted from father to son. This tradition is also wrapped in a veil of confusion, however, because they

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173 never name dead persons, with the result that the principal
● [551] events are not known because the names of those great persons who took part in them are not known. The present ones know nothing about the many wars which were waged against the Quechua before the Conquest, after the enthronement of the Inca Yupanqui (1400), and /68/ against the Spaniards during the time of the colonization, the oldest people know little more, and we only know somewhat more through the Spanish historians and missionaries of the various religious orders of Paraguay and Bolivia.

173 Through their oral tradition they assert that their origin
167 was in Paraguay, that they multiplied there, and that when
648 the New World was discovered, because they had killed one of the Portuguese captains, they feared the revenge of his companions and fled en masse along the shores of the Pilcomayo River until they arrived in the region which they occupy today, displacing other natives who were in possession of these places (1).

1. This must refer to the flight of the 4,000 Carious who joined up with the Chiriguano here.

173 Nevertheless the oldest and most notable because of their
648 authority in this place give the impression that they originally came from Brazil. They say that in ancient times they had a formidable war with the whites who came from far-off lands; conquered by them because of the inequality in arms and their expertness in the art of war, they were pursued until they entered the plains of the Gran Chaco, which they crossed, coming into Paraguay. During the campaign they defended themselves and built fortifications at several points, of which I know four: one is in Gutierrez, two in Cuevo Canton, and the fourth in Curuyuqui, which belongs to the San Buenaventura de Yvu Mission, where the uprising and defeat of the Chiriguano in the year 1892 took place (2).

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2. I recently explored this last. It is one meter deep and one wide, and goes from the stream of Cuevo from northwest to northeast.

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Principle of Authority

600 The principle of authority is innate in humankind and to attempt to destroy it is madness. Ever since man came into the world, the principle of authority has existed, as can clearly be read in /158/ Genesis: Sub viri potestate eris et ipse dominabitur tui; thou shalt be under thy husband's power, and he shall have dominion over thee.

As it is innate in humankind, through guilt more than through necessity in the beginning, the said principle has always been in effect everywhere. There is no nation, no matter how barbarous, which does not recognize this principle as a necessity, and to attempt to destroy it, as the anarchists wish to do, is to wish for the impossible. The Tubicha, great one or authority, say the old Indians, emanates from God himself, and that is why it begins with the same letter. The illustration placed at the beginning of this chapter /see p. 214/ shows several caciques of the San Buenaventura Mission; only the one in the frock coat and cane (Anduari) did not take part in the uprising at Curuyuqui (1).

●[551] 1. The Indians in the illustration are: Asicayu, Asucari, Periquiyu, and Guarerai to the right of the cacique Anduari; Chipa and Patiri, or Patricio, at the left.

648 The entire region has today been explored and is under the power of the whites, who first entered with the permission of the owner (ab immemorabili), and after having taken possession, they have made themselves owners, buying lands as
619 property of the nation. Some might believe that the Chiriguano
361 liked to live in great centers, when it is known that formerly
[622] they were very numerous, but one who passes through the territory
[643] will soon understand that each tribe is at most made up of some 40 families and that in each tribe there is a cacique who is dependent upon another greater one, whom they call Tubicha rubicha, great of the great. In one league of territory or even less, an explorer, or passer-by, or sojourner can still find four or five Chiriguano tribes at short distances.

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The Giving of the Name and Puberty

The giving of the name is done when the boy or little girl begins to understand and articulate words, so that by repetition it may be impressed on their memory and they may know what their name is. Generally, grandmothers in the case of girls and grandfathers in the case of boys have the privilege of giving the name, and they do this by noting some physical peculiarity of the little boys and girls, such as Tesapona, pretty eyes, Saanti, white eyes, Cuñanti, white woman. But sometimes no peculiarity is noted, and they baptize them with the name of parts of the body of animals, such as Yaguacupe, jaguar spine, Tatunai, armadillo tooth, Yaguaracu, jaguar fever. Generally, women's names end in Iru, that is, vessel or receptacle. Thus, for the Chiriguano a woman is something born and destined to serve him as he thinks best (2).

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2. Only Catholicism, brought by the Redeemer and preached by the apostles, reinstates woman; where it has not penetrated, she remains a slave, as in Africa and in other places on the globe.

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For children of both sexes a critical period approaches, the period of puberty, which in many is precocious and which normally occurs at the age of 11 or 12. The life or death of the Chiriguano, his future well-being or misfortunes, depend on this critical period. If all the prescriptions engraved on the minds of the family fathers are observed by those who reach that age, all the rest of their lives will be a delight, and, if not, every kind of calamity will overcome them.

When the maiden shows the first symptoms of puberty, Yimundía, her parents make her rest for a few days until what many out of modesty call sickness, Mbaeraai, goes away. Then she is put in a hammock or something similar, and, lying down on it like a body without a soul, she is